







C. A. Briggs, Heresy case.

THE PRESBYTERIAN CHURCH IN THE  
UNITED STATES OF AMERICA,

AGAINST

THE REV. CHARLES A. BRIGGS, D. D.

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REPORT OF THE COMMITTEE OF PROSECUTION,  
WITH CHARGES AND SPECIFICATIONS SUB-  
MITTED TO THE PRESBYTERY OF NEW YORK,  
OCTOBER 5TH, 1891, BY THE COMMITTEE OF  
PROSECUTION.

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JOHN C. RANKIN CO., PRINTERS,  
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NEW YORK, October 5th, 1891.

TO THE PRESBYTERY OF NEW YORK:

The Committee of Prosecution, in the case of Dr. Briggs, appointed in compliance with Section 11 of the Book of Discipline, at the meeting of Presbytery in May last, report as follows:

Inasmuch as four of their number were absent in the performance of their duties as commissioners at the session of the General Assembly held at Detroit, and as Dr. Briggs had sailed for Europe, to be absent until autumn, they made a report of progress at the meeting of Presbytery in June, indicating their intention of presenting the charges and specifications at the meeting of Presbytery in October.

The Committee have decided to base charges and specifications upon what is contained in Dr. Briggs' inaugural address alone. Their reasons for adopting this course are as follows:

I. By direction of the Presbytery, the inaugural address was the original subject of inquiry by the Committee of Presbytery appointed on April 13, 1891, and it was upon the report of that Committee that a judicial investigation was instituted.

II. Because of the recent publication of the inaugural address. In this way any objection which might be made, under the limitation of Section 117, of the Book of Discipline, as to the length of time which has elapsed since the publication of earlier works, has been avoided.

III. Because the inaugural address may be regarded as the most deliberate and emphatic expression of Dr. Briggs' doctrine, and therefore representing most



fairly his position with respect to those doctrines upon which the charges and specifications are based. Since the inaugural address was first delivered and published, it has been widely criticised, but in spite of these criticisms, a second edition has been published, in which all the doctrines set forth in the first edition are presented without modification, being rather reaffirmed and emphasized in a preface and in an appendix.

IV. Because of the vital importance of the doctrines with which the inaugural address deals.

V. Because the address was delivered as an introduction to a course of lectures on Biblical theology, and is therefore to be taken as a formal declaration of the Professor's attitude with respect to some of the more important subjects in his new department.

It has been decided by your Committee that it is neither necessary nor advisable to embrace in the list of charges all the doctrinal errors contained in the inaugural address, and, while its teachings respecting miracles, the original condition of man, the nature of sin, race redemption and Dr. Briggs' scheme of Biblical theology in general, are not in harmony with the Scriptures, and are calculated to weaken confidence in the Word of God, and to encourage presumption on the clemency and long-suffering of God, yet in order that we may avoid an undue extension of the trial, and the confusion of thought that might follow an attempt to compass all the errors contained in said address, we have deemed it best to confine attention to a few departures from the teachings of the Scriptures which are fundamental to the entire discussion.

Furthermore, your committee is not unmindful of the fact that the erroneous and ill-advised utterances of Dr. Briggs in the inaugural address have seriously disturbed the peace of the Church and led to a situation full of difficulty and complication, and have produced such widespread uneasiness and agitation throughout the Church as to cause sixty-three Presbyteries to over-



ture the General Assembly with reference to the same, yet for the reasons above given we have determined not to include this grave offence against the peace of the Church in the list of formal charges.

The committee present the following charges and specifications, which, in compliance with the provisions of Section 10, of the Book of Discipline, it becomes their duty to prosecute in the name and by the authority of the Presbyterian Church in the United States of America.

## CHARGES AND SPECIFICATIONS.

### CHARGE I.

The Presbyterian Church in the United States of America charges the Reverend Charles A. Briggs, D. D., being a Minister of the Presbyterian Church, and a member of the Presbytery of New York, with teaching doctrines which conflict irreconcilably with and are contrary to the cardinal doctrine taught in the Holy Scriptures and contained in the Standards of the Presbyterian Church, that the Scriptures of the Old and New Testaments are the only infallible rule of faith and practice.

These hurtful errors, striking at the vitals of religion, and contrary to the regulations and practice of the Presbyterian Church, were promulgated in an inaugural address which Dr. Briggs delivered at the Union Theological Seminary in the city of New York, January 20th, 1891, on the occasion of his induction into the Edward Robinson Chair of Biblical Theology, which address has, with Dr. Briggs' approval, been published and extensively circulated, and republished in a second edition with a preface and an appendix.

### *SPECIFICATION I.*

Dr. Briggs declares that "there are historically three great fountains of divine authority—the Bible, the

Church and the Reason"—thus making the Church and the Reason each to be an independent and sufficient fountain of divine authority.

INAUGURAL ADDRESS.

Page 25, "The majority of Christians from the apostolic age have found God through the Church. Martyrs and saints, fathers and schoolmen, the profoundest intellects, the saintliest lives, have had this experience."

Page 26, "Nevertheless, the Church is a seat of divine authority, and the multitudes of pious souls in the present and the past have not been mistaken in their experience when they have found God in the Church."

Page 26, "Another means used by God to make Himself known is the forms of the Reason, using Reason in a broad sense to embrace the metaphysical categories, the conscience and the religious feeling. Here, in the Holy of Holies of human nature, God presents himself to those who seek Him."

Page 28, "We have examined the Church and the Reason as seats of divine authority in an introduction to our theme, the *Authority of the Scriptures*, because they open our eyes to see mistakes that are common to the three departments. Protestant Christianity builds its faith and life on the divine authority contained in the Scriptures, and too often depreciates the Church and the Reason."

Page 86, "But preferring to use my limited time in opposing the depreciation of the Church and the Reason, too often characteristic of Protestants; and in an effort briefly to state, as a fact of history, that these are sources of divine authority."

These declarations are contrary to the Scripture :

Isa. viii. 20. To the law and to the testimony: If they speak not according to this word, *it is* because *there is* no light in them.

Ps. cxix. 96. I have seen an end of all perfection: *but* thy commandment *is* exceeding broad.



Gal. i. 8, 9.—8 But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. 9 As we said before, so say I now again, If any *man* preach any other gospel unto you than that ye have received, let him be accursed.

Matt. iv. 4, 7, 10.—4 But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. 7 Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God. 10 Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

Matt. v. 19. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach *them* the same shall be called great in the kingdom of heaven.

Matt. vii. 24. Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock.

Matt. xxii. 29, 31, 36, 40.—29 Jesus answered and said unto them, Ye do err, not knowing the Scriptures, nor the power of God. 31 But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, 36 Master, which *is* the great commandment in the law? 40 On these two commandments hang all the law and the prophets.

Mark vii. 7, 13.—7 Howbeit in vain do they worship me, teaching *for* doctrines the commandments of men. 13 Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.

Acts vii. 38. This is he, that was in the church in the wilderness with the angel which spake to him in the mount Sina, and *with* our fathers: who received the lively oracles to give unto us.

Acts xvii. 11. These were more noble than those

in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so.

1 Pet. iv. 11. If any man speak, *let him speak* as the oracles of God; if any man minister, *let him do it* as of the ability which God giveth; that God in all things may be glorified through Jesus Christ: to whom be praise and dominion for ever and ever. Amen.

1 John v. 10. He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son.

Luke i. 3, 4.—3 It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, 4 That thou mightest know the certainty of those things, wherein thou hast been instructed.

2 Pet. i. 19, 21.—19 We have also a more sure word of prophecy: whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts. 21 For the prophecy came not in old time by the will of man: but holy men of God spake *as they were* moved by the Holy Ghost.

Gal. iii. 8 to 16.—8 And the Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, *saying*, In thee shall all nations be blessed. 9 So then they which be of faith are blessed with faithful Abraham. 10 For as many as are of the works of the law are under the curse: for it is written, Cursed *is* every one that continueth not in all things which are written in the book of the law to do them. 11 But that no man is justified by the law in the sight of God, *it is* evident: for, The just shall live by faith. 12 And the law is not of faith: but, The man that doeth them shall live in them. 13 Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed *is* every one that



hangeth on a tree: 14 That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith. 15 Brethren, I speak after the manner of men; Though *it be* but a man's covenant, yet *if it be* confirmed, no man disannulleth, or addeth thereto. 16 Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.

John v. 39. Search the Scriptures, for in them ye have eternal life: and they are they which testify of me.

Deut. iv. 2. Ye shall not add unto the word which I command you, neither shall ye diminish *ought* from it, that ye may keep the commandments of the LORD your God which I command you.

Deut. xii. 32. What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it.

Rev. xxii. 19. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and *from* the things which are written in this book.

Jer. xxiii. 22. But if they had stood in my counsel, and had caused my people to hear my words, then they should have turned them from their evil way, and from the evil of their doings.

Jer. viii. 8, 9.—8 How do ye say, We *are* wise, and the law of the LORD *is* with us? Lo, certainly in vain made he *it*; the pen of the scribes *is* in vain. 9 The wise *men* are ashamed, they are dismayed and taken: lo, they rejected the word of the LORD; and what wisdom *is* in them?

Rom. iii. 2. Much every way: chiefly, because that unto them were committed the oracles of God.

Acts xviii. 28. For he mightily convinced the Jews, *and that* publicly, shewing by the Scriptures that Jesus was Christ.

These declarations are contrary to our Standards, Confession of Faith, Chap. I., Secs. I., II., VIII., X.

I. Although the light of nature, and the works of creation and providence, do so far manifest the goodness, wisdom, and power of God, as to leave men inexcusable; yet they are not sufficient to give that knowledge of God, and of his will, which is necessary unto salvation; therefore it pleased the Lord, at sundry times, and in divers manners, to reveal himself, and to declare that his will unto his church; and afterwards, for the better preserving and propagating of the truth, and for the more sure establishment and comfort of the church against the corruption of the flesh, and the malice of Satan and of the world, to commit the same wholly unto writing; which maketh the Holy Scripture to be most necessary; those former ways of God's revealing his will unto his people being now ceased.

II. Under the name of Holy Scripture, or the word of God written, are now contained all the books of the Old and New Testament, which are these:

#### OF THE OLD TESTAMENT.

Genesis.	II. Chronicles.	Daniel.
Exodus.	Ezra.	Hosea.
Leviticus.	Nehemiah.	Joel.
Numbers.	Esther	Amos.
Deuteronomy.	Job.	Obadiah.
Joshua.	Psalms.	Jonah.
Judges.	Proverbs.	Micah.
Ruth.	Ecclesiastes.	Nahum.
I. Samuel.	The Song of Songs.	Habakkuk.
II. Samuel.	Isaiah.	Zephaniah.
I. Kings.	Jeremiah.	Haggai.
II. Kings.	Lamentations.	Zechariah.
I. Chronicles.	Ezekiel.	Malachi.

#### OF THE NEW TESTAMENT.

The Gospels according to	Matthew.	Luke.
	Mark.	John.



The Acts of the Apostles.	Colossians.	The Epistle of James.
Paul's Epistles to the Romans.	Thessalonians, I.	The first and second Epistles of Peter.
Corinthians, I.	Thessalonians, II.	The first, second and third Epistles of John.
Corinthians, II.	To Timothy, I.	
Galatians.	To Timothy, II.	
Ephesians,	To Titus.	
Philippians.	To Philemon.	
	The Epistle to the Hebrews.	The Epistle of Jude.
		The Revelation.

All which are given by inspiration of God, to be the rule of faith and life.

VIII. The Old Testament in Hebrew, (which was the native language of the people of God of old,) and the New Testament in Greek, (which at the time of the writing of it was most generally known to the nations,) being immediately inspired by God, and by his singular care and providence, kept pure in all ages, are therefore authentical; so as in all controversies of religion the church is finally to appeal unto them. But because these original tongues are not known to all the people of God who have right unto, and interest in the Scriptures, and are commanded, in the fear of God, to read and search them, therefore they are to be translated into the vulgar language of every nation unto which they come, that the word of God dwelling plentifully in all, they may worship him in an acceptable manner, and through patience and comfort of the Scriptures may have hope.

X. The Supreme Judge, by which all controversies of religion are to be determined, and all decrees of councils, opinions of ancient writers, doctrines of men, and private spirits, are to be examined, and in whose sentence we are to rest, can be no other but the Holy Spirit speaking in the Scripture.

Larger Catechism, 2 and 3.

*Q. 2. How doth it appear that there is a God?*

*A.* The very light of nature in man, and the works of God, declare plainly that there is a God; but his word

and Spirit only, do sufficiently and effectually reveal him unto men for their salvation.

*Q. 3. What is the word of God?*

*A.* The holy Scriptures of the Old and New Testament are the word of God, the only rule of faith and obedience.

Shorter Catechism, 2.

*Q. 2. What rule hath God given to direct us how we may glorify and enjoy him?*

*A.* The word of God, which is contained in the Scriptures of the Old and New Testaments, is the only rule to direct us how we may glorify and enjoy him.

#### *SPECIFICATION II.*

Dr. Briggs affirms that, in the case of some, the Holy Scriptures are not sufficient to give that knowledge of God and His will, which is necessary unto salvation, even though they strive never so hard; and that such persons, setting aside the supreme authority of the word of God, can obtain that saving knowledge of Him through the Church.

#### INAUGURAL ADDRESS.

Page 25, "But what shall we say of a modern like Newman, who could not reach certainty, striving never so hard, through the Bible or the Reason, but who did find divine authority in the institutions of the Church."

Page 28, "Spurgeon is an example of the average modern Evangelical, who holds the Protestant position, and assails the Church and Reason in the interest of the authority of Scripture. But the average opinion of the Christian world would not assign him a higher place in the kingdom of God than Martineau or Newman."

These declarations are contrary to the Scripture:

2 Tim. iii. 15 to 17.—15 And that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is



in Christ Jesus. 16 All Scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness: 17 That the man of God may be perfect, thoroughly furnished unto all good works.

James i. 18. Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures.

Ephe. ii. 20. And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner *stone*.

Ps. cxix. 105, 130.—105 Thy word *is* a lamp unto my feet, and a light unto my path. 130 The entrance of thy words giveth light; it giveth understanding unto the simple.

Luke xvi. 31. And he said unto him, Son, thou art ever with me, and all that I have is thine.

John xiv. 6. Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet?

John xx. 31. But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

2 Tim. i. 9, 10.—9 Who hath saved us, and called *us* with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began; 10 But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel.

2 Thess. ii. 13. But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth.

1 Thess. ii. 13. For this cause also thank we God without ceasing, because, when ye received the word.

of God which ye heard of us, ye received *it* not *as* the word of men, but, as it is in truth, the word or God, which effectually worketh also in you that believe.

John vi. 45. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.

These declarations are contrary to our Standards, Confession of Faith, Chap. I., Secs. I., V., VI., VII.

I. Although the light of nature, and the works of creation and providence, do so far manifest the goodness, wisdom, and power of God, as to leave men inexcusable; yet they are not sufficient to give that knowledge of God, and of his will, which is necessary unto salvation; therefore it pleased the Lord, at sundry times, and in divers manners, to reveal himself, and to declare that his will unto his church; and afterwards, for the better preserving and propagating of the truth, and for the more sure establishment and comfort of the church against the corruption of the flesh, and the malice of Satan and of the world, to commit the same wholly unto writing; which maketh the Holy Scripture to be most necessary; those former ways of God's revealing his will unto his people being now ceased.

V. We may be moved and induced by the testimony of the church to an high and reverent esteem for the Holy Scripture; and the heavenliness of the matter, the efficacy of the doctrine, the majesty of the style, the consent of all the parts, the scope of the whole, (which is to give all glory to God,) the full discovery it makes of the only way of man's salvation, the many other incomparable excellencies, and the entire perfection thereof, are arguments whereby it doth abundantly evidence itself to be the word of God; yet, notwithstanding, our full persuasion and assurance of the infallible truth, and divine authority thereof, is from the



inward work of the Holy Spirit, bearing witness by and with the word in our hearts.

VI. The whole counsel of God, concerning all things necessary for his own glory, man's salvation, faith, and life, is either expressly set down in Scripture, or by good and necessary consequence may be deduced from Scripture: unto which nothing at any time is to be added, whether by new revelations of the Spirit, or traditions of men. Nevertheless we acknowledge the inward illumination of the Spirit of God to be necessary for the saving understanding of such things as are revealed in the word; and that there are some circumstances concerning the worship of God, and government of the church, common to human actions and societies, which are to be ordered by the light of nature and Christian prudence, according to the general rules of the word, which are always to be observed.

VII. All things in Scripture are not alike plain in themselves, nor alike clear unto all; yet those things which are necessary to be known, believed, and observed, for salvation, are so clearly propounded and opened in some place of Scripture or other, that not only the learned but the unlearned, in a due use of the ordinary means, may attain unto a sufficient understanding of them.

*SPECIFICATION III.*

Dr. Briggs affirms that some (such as James Martineau, who denies the doctrines of the Holy Trinity, the Incarnation, the Atonement, the Resurrection of the Body, the personality of the Holy Ghost, who rejects the miracles of the Bible and denies the truth of the Gospel narratives, as well as most of the theology of the Epistles), to whom the Holy Scripture is not sufficient to give that knowledge of God, and of His Will, which is necessary unto salvation, may turn from the Supreme Authority of the Word of God and find that knowledge of Him through the Reason.

Page 27, "Martineau could not find divine authority in the Church or the Bible, but he did find God enthroned in his own soul. There are those who would refuse these Rationalists a place in the company of the faithful. But they forget that the essential thing is to find God and divine certainty, and if these men have found God without the mediation of Church and Bible, Church and Bible are means and not ends; they are avenues to God, but are not God. We regret that these Rationalists depreciate the means of grace so essential to most of us, but we are warned lest we commit a similar error, and depreciate the Reason and the Christian consciousness."

Page 28, "Spurgeon is an example of the average modern Evangelical, who holds the Protestant position, and assails the Church and Reason in the interest of the authority of Scripture. But the average opinion of the Christian world would not assign him a higher place in the kingdom of God than Martineau or Newman. May we not conclude, on the whole, that these three representative Christians of our time, living in or near the world's metropolis, have, each in his way, found God and rested on divine authority?"

These declarations are contrary to the Scripture:

1 John v. 10. He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son.

John xiv. 6. Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

Acts iv. 12. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

Acts viii. 32 to 35.—32 The place of the Scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so



opened he not his mouth: 33 In his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth. 34 And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man? 35 Then Philip opened his mouth, and began at the same Scripture, and preached unto him Jesus.

Acts x. 43. To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.

1 Cor. ii. 13, 14.—13 Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. 14 But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know *them*, because they are spiritually discerned,

Eph. ii. 20. And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner *stone*.

Romans xvi. 25, 26.—25 Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, 26 But now is made manifest, and by the Scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith.

James i. 18. Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures.

Matt. xxii. 29. Jesus answered and said unto them, Ye do err, not knowing the Scriptures, nor the power of God.

1 Cor. i. 19 to 21.—19 For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. 20 Where *is* the wise?

where *is* the scribe? where *is* the disputer of this world? hath not God made foolish the wisdom of this world? 21 For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.

These declarations are contrary to our Standards, Confession of Faith, Chap. I., Secs. I., V., VI., VII.

I. Although the light of nature, and the works of creation and providence, do so far manifest the goodness, wisdom, and power of God, as to leave men inexcusable; yet they are not sufficient to give that knowledge of God, and of his will, which is necessary unto salvation; therefore it pleased the Lord, at sundry times, and in divers manners, to reveal himself, and to declare that his will unto his church; and afterwards, for the better preserving and propagating of the truth, and for the more sure establishment and comfort of the church against the corruption of the flesh, and the malice of Satan and of the world, to commit the same wholly unto writing; which maketh the Holy Scripture to be most necessary; those former ways of God's revealing his will unto his people being now ceased.

V. We may be moved and induced by the testimony of the church to an high and reverent esteem for the Holy Scripture; and the heavenliness of the matter, the efficacy of the doctrine, the majesty of the style, the consent of all the parts, the scope of the whole, (which is to give all glory to God,) the full discovery it makes of the only way of man's salvation, the many other incomparable excellencies, and the entire perfection thereof, are arguments whereby it doth abundantly evidence itself to be the word of God; yet, notwithstanding, our full persuasion and assurance of the infallible truth, and divine authority thereof, is from the inward work of the Holy Spirit, bearing witness by and with the word in our hearts.

VI. The whole counsel of God, concerning all things necessary for his own glory, man's salvation, faith, and



life, is either expressly set down in Scripture, or by good and necessary consequence may be deduced from Scripture: unto which nothing at any time is to be added, whether by new revelations of the Spirit, or traditions of men. Nevertheless we acknowledge the inward illumination of the Spirit of God to be necessary for the saving understanding of such things as are revealed in the word; and that there are some circumstances concerning the worship of God, and government of the church, common to human actions and societies, which are to be ordered by the light of nature and Christian prudence, according to the general rules of the word, which are always to be observed.

VII. All things in Scripture are not alike plain in themselves, nor alike clear unto all; yet those things which are necessary to be known, believed and observed, for salvation, are so clearly propounded and opened in some place of Scripture or other, that not only the learned but the unlearned, in a due use of the ordinary means, may attain unto a sufficient understanding of them.

*SPECIFICATION IV.*

Dr. Briggs asserts that the temperaments and environments of men determine which of the three ways of access to God they may pursue.

INAUGURAL ADDRESS.

Page 28, "May we not conclude, on the whole, that these three representative Christians of our time, living in or near the world's metropolis, have, each in his way, found God and rested on divine authority? May we not learn from them not to depreciate any of the means whereby God makes Himself known to men? Men are influenced by their temperaments and environments which of the three ways of access to God they may pursue."

This statement is contrary to the Scripture:

1 Pet. i. 23, 25.—23 Being born again, not of corruptible seed, but of incorruptible, by the word of God,

which liveth and abideth for ever. 25 But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.

1 Gal. i. 8, 9.—8 But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. 9 As we said before, so say I now again, If any *man* preach any other gospel unto you than that ye have received, let him be accursed.

John xiv. 6. Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

This statement is contrary to our Standards, Confession of Faith, Chap. I., Secs. I., VI.

I. Although the light of nature, and the works of creation and providence, do so far manifest the goodness, wisdom, and power of God, as to leave men inexcusable; yet they are not sufficient to give that knowledge of God, and of his will, which is necessary unto salvation; therefore it pleased the Lord, at sundry times, and in divers manners, to reveal himself, and to declare that his will unto his church; and afterwards, for the better preserving and propagating of the truth, and for the more sure establishment and comfort of the church against the corruption of the flesh, and the malice of Satan and of the world, to commit the same wholly unto writing; which maketh the Holy Scripture to be most necessary; those former ways of God's revealing his will unto his people being now ceased.

VI. The whole counsel of God, concerning all things necessary for his own glory, man's salvation, faith, and life, is either expressly set down in Scripture, or by good and necessary consequence may be deduced from Scripture: unto which nothing at any time is to be added, whether by new revelations of the Spirit, or traditions of men. Nevertheless we acknowledge the inward illumination of the Spirit of God to be necessary



for the saving understanding of such things as are revealed in the word; and that there are some circumstances concerning the worship of God, and government of the church, common to human actions and societies, which are to be ordered by the light of nature and Christian prudence, according to the general rules of the word, which are always to be observed.

*SPECIFICATION V.*

Dr. Briggs makes statements in regard to the Holy Scriptures which cannot be reconciled with the doctrine of the true and full inspiration of those Scriptures as the "Word of God written."

INAUGURAL ADDRESS.

Page 30, "The Bible, as a book, is paper, print and binding—nothing more. It is entitled to reverent handling for the sake of its holy contents, because it contains the divine word of redemption for man, and not for any other reason whatever."

Page 31, "There is nothing divine in the text—in its letters, words or clauses. There are those who hold that thought and language are as inseparable as body and soul. But language is rather the dress of thought. A master of many languages readily clothes the same thought in half a dozen different languages. The same thought in the Bible itself is dressed in different literary styles, and the thought of the one is as authoritative as the other. The divine authority is not in the style or in the words, but in the concept, and so the divine power of the Bible may be transferred into any human language. The divine authority contained in the Scriptures speaks as powerfully in English as in Greek, in Choctaw as in Aramaic, in Chinese as in Hebrew. We force our way through the language and the letter, the grammar and the style, to the inner substance of the thought, for there, if at all, we shall find God."

Page 34, "It is not a pleasant task to point out errors in the sacred Scriptures. Nevertheless, Historical Crit-

icism finds them, and we must meet the issue whether they destroy the authority of the Bible or not."

Pages 35-36, "I shall venture to affirm that, so far as I can see, there are errors in the Scriptures that no one has been able to explain away; and the theory that they were not in the original text is sheer assumption, upon which no mind can rest with certainty. If such errors destroy the authority of the Bible, it is already destroyed for historians. Men cannot shut their eyes to truth and fact. But on what authority do these theologians drive men from the Bible by this theory of inerrancy? The Bible itself nowhere makes this claim. The creeds of the Church nowhere sanction it. It is a ghost of modern evangelicalism to frighten children. The Bible has maintained its authority with the best scholars of our time, who with open minds have been willing to recognize any error that might be pointed out by Historical Criticism; for these errors are all in the circumstantial and not in the essentials; they are in the human setting, not in the precious jewel itself; they are found in that section of the Bible that theologians commonly account for from the providential superintendence of the mind of the author, as distinguished from divine revelation itself. It may be that this providential superintendence gives infallible guidance in every particular; and it may be that it differs but little, if at all, from the providential superintendence of the fathers and schoolmen and theologians of the Christian Church. It is not important for our purpose that we should decide this question. If we should abandon the whole field of providential superintendence so far as inspiration and divine authority are concerned and limit divine inspiration and authority to the essential contents of the Bible, to its religion, faith, and morals, we would still have ample room to seek divine authority where alone it is essential, or even important, in the teaching that guides our devotions, our thinking, and our conduct."

Page 95, "I have not taken a brief to prove the errancy of Scripture. Conservative men should hesi-



tate before they force the critics in self-defence to make a catalogue of errors in the Bible. It is not my place to distinguish between the essential and the non-essential contents of the Bible. The errors are in the only texts we have, and every one is forced to recognize them."

These statements are contrary to the Scriptures :

Heb. i. 1, 2.—1 God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, 2 Hath in these last days spoken unto us by *his* Son, whom he hath appointed heir of all things, by whom also he made the worlds :

Acts i. 16. Men *and* brethren, this Scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus.

Acts iii. 18. But those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled.

1 Cor. ii. 13. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth ; comparing spiritual things with spiritual.

2 Pet. i. 20, 21.—20 Knowing this first, that no prophecy of the Scripture is of any private interpretation, 21 For the prophecy came not in old time by the will of man : but holy men of God spake *as they were* moved by the Holy Ghost.

2 Tim. iii. 16. All Scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness.

Rom. ix. 17. For the Scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth.

Mark xii. 36. For David himself said by the Holy Ghost, The LORD said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool.

Acts vii. 38. This is he, that was in the church in the wilderness with the angel which spake to him in the Mount Sina, and *with* our fathers: who received the lively oracles to give unto us.

Acts xxviii. 25. And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers,

2 Sam. xxiii. 2. The Spirit of the LORD spake by me, and his word *was* in my tongue.

Ps. xix. 7. The law of The LORD *is* perfect, converting the soul: the testimony of the LORD *is* sure, making wise the simple.

Ps. cxix. 142, 160.—142 Thy righteousness *is* an everlasting righteousness, and thy law *is* the truth. 160 Thy word *is* true *from* the beginning: and every one of thy righteous judgments *endureth* for ever.

Dan. x. 21. But I will shew thee that which is noted in the Scripture of truth: and *there is* none that holdeth with me in these things, but Michael your prince.

Num. xxiii. 19. God *is* not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do *it*? or hath he spoken, and shall he not make it good?

Luke i. 1 to 4.—1 Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, 2 Even as they delivered them unto us, which from the beginning were eye-witnesses, and ministers of the word; 3 It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, 4 That thou mightest know the certainty of those things, wherein thou hast been instructed.

John xvii. 17. Sanctify them through thy truth: thy word is truth.



Rom. xv. 3, 4.—3 For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me. 4 For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope.

1 Thess. ii. 13. For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received *it* not *as* the word of men, but, as it is in truth, the word of God, which effectually worketh also in you that believe.

Matt. v. 17 to 19.—17 Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. 18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. 19 Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach *them*, the same shall be called great in the kingdom of heaven.

Heb. xii. 27. And this *word*, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain.

Gal. iii. 16. Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.

John x. 34 to 36.—34 Jesus answered them, Is it not written in your law, I said, Ye are gods? 35 If he called them gods, unto whom the word of God came, and the Scripture cannot be broken; 36 Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?

Isa. viii. 20. To the law and to the testimony: if they speak not according to this word, *it is* because *there is* no light in them.

1 Pet. i. 23, 25.—23 Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. 25 But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.

Acts xxiv. 14 —14 But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets.

These statements are contrary to our Standards, Confession of Faith, Chap. I., Secs. I., II., IV., V., VIII., IX.; Chap. XIV., Sec. II.

I. Although the light of nature, and the works of creation and providence, do so far manifest the goodness, wisdom, and power of God, as to leave men inexcusable; yet they are not sufficient to give that knowledge of God, and of his will, which is necessary unto salvation; therefore it pleased the Lord, at sundry times, and in divers manners, to reveal himself, and to declare that his will unto his church; and afterwards, for the better preserving and propagating of the truth, and for the more sure establishment and comfort of the church against the corruption of the flesh, and the malice of Satan and of the world, to commit the same wholly unto writing; which maketh the Holy Scripture to be most necessary; those former ways of God's revealing his will unto his people being now ceased.

II. Under the name of Holy Scripture, or the word of God written, are now contained all the books of the Old and New Testament, which are these:

#### OF THE OLD TESTAMENT.

Genesis.	II. Chronicles.	Daniel.
Exodus.	Ezra.	Hosea.
Leviticus.	Nehemiah.	Joel.
Numbers.	Esther.	Amos.
Deuteronomy.	Job.	Obadiah.
Joshua.	Psalms.	Jonah.



Judges.	Proverbs.	Micah.
Ruth.	Ecclesiastes.	Nahum.
I. Samuel.	The Song of Songs.	Habakkuk.
II. Samuel.	Isaiah.	Zephaniah.
I. Kings.	Jeremiah.	Haggai.
II. Kings.	Lamentations.	Zechariah.
I. Chronicles.	Ezekiel.	Malachi.

## OF THE NEW TESTAMENT.

The Gospels according to	Corinthians, II.	The Epistle to the Hebrews
Matthew.	Galatians,	The Epistle of James.
Mark.	Ephesians.	The first and second Epistles of Peter.
Luke.	Philippians.	The first, second and third Epistles of John.
John.	Colossians.	The Epistle of Jude.
The Acts of the Apostles.	Thessalonians, I.	The Revelation.
Paul's Epistles to the Romans.	Thessalonians, II.	
Corinthians, I.	To Timothy, I.	
	To Timothy, II.	
	To Titus.	
	To Philemon.	

All which are given by inspiration of God, to be the rule of faith and life.

IV. The authority of the Holy Scripture, for which it ought to be believed and obeyed, dependeth not upon the testimony of any man or church, but wholly upon God, (who is truth itself,) the author thereof; and therefore it is to be received, because it is the word of God.

V. We may be moved and induced by the testimony of the church to an high and reverent esteem for the Holy Scripture; and the heavenliness of the matter, the efficacy of the doctrine, the majesty of the style, the consent of all the parts, the scope of the whole, (which is to give all glory to God,) the full discovery it makes of the only way of man's salvation, the many other incomparable excellencies, and the entire perfection thereof, are arguments whereby it doth abundantly evidence itself to be the word of God; yet, notwithstanding, our full persuasion and assurance of the infallible truth, and divine authority thereof, is from the

inward work of the Holy Spirit, bearing witness by and with the word in our hearts.

VIII. The Old Testament in Hebrew, (which was the native language of the people of God of old,) and the New Testament in Greek, (which at the time of the writing of it was most generally known to the nations,) being immediately inspired by God, and by his singular care and providence, kept pure in all ages, are therefore authentical; so as in all controversies of religion the church is finally to appeal unto them. But because these original tongues are not known to all the people of God who have right unto, and interest in the Scriptures, and are commanded in the fear of God, to read and search them, therefore they are to be translated into the vulgar language of every nation unto which they come, that the word of God dwelling plentifully in all, they may worship him in an acceptable manner, and through patience and comfort of the Scriptures may have hope.

IX. The infallible rule of interpretation of Scripture is the Scripture itself; and therefore, when there is a question about the true and full sense of any scripture, (which is not manifold, but one,) it may be searched and known by other places that speak more clearly.

CHAP. XIV. SEC. II. By this faith, a Christian believeth to be true, whatsoever is revealed in the word, for the authority of God himself speaking therein: and acteth differently, upon that which each particular passage thereof containeth; yielding obedience to the commands, trembling at the threatenings, and embracing the promises of God for this life, and that which is to come. But the principal acts of saving faith are, accepting, receiving, and resting upon Christ alone for justification, sanctification, and eternal life, by virtue of the covenant of grace.

*SPECIFICATION VI.*

Dr. Briggs asserts that Moses is not the author of the Pentateuch, and that Isaiah is not the author of half of the book which bears his name.



Page 33, "It may be regarded as the certain result of the science of the Higher Criticism that Moses did not write the Pentateuch."

Page 33, "Isaiah did not write half of the book that bears his name."

These statements are contrary to Scripture :

Ex. xxiv. 3, 4.—3 And Moses came and told the people all the words of the LORD, and all the judgments : and all the people answered with one voice, and said, All the words which the LORD hath said will we do. 4 And Moses wrote all the words of the LORD, and rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel.

Num. xxxiii. 2 And Moses wrote their goings out according to their journeys by the commandment of the LORD : and these *are* their journeys according to their goings out.

Deut. xxxi. 9, 22.—9. And Moses wrote this law, and delivered it unto the priests the sons of Levi, which bare the ark of the covenant of the LORD, and unto all the elders of Israel. 22 Moses therefore wrote this song the same day, and taught it the children of Israel.

Josh. i. 7, 8.—7 Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee : turn not from it *to* the right hand or *to* the left, that thou mayest prosper whithersoever thou goest. 8 This book of the law shall not depart out of thy mouth ; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein : for then thou shalt make thy way prosperous, and then thou shalt have good success.

Josh. viii. 31 As Moses the servant of the LORD commanded the children of Israel, as it is written in the book of the law of Moses, an altar of whole stones, over

which no man hath lifted up *any* iron: and they offered thereon burnt offerings unto the LORD, and sacrificed peace offerings.

1 Kings ii. 3 And keep the charge of the LORD thy God, to walk in his ways, to keep his statutes, and his commandments, and his judgments, and his testimonies, as it is written in the law of Moses, that thou mayest prosper in all that thou doest, and whithersoever thou turnest thyself.

2 Kings xxi. 8 Neither will I make the feet of Israel move any more out of the land which I gave their fathers; only if they will observe to do according to all that I have commanded them, and according to all the law that my servant Moses commanded them.

Ezra iii. 2, 6.—2 Then stood up Jeshua the son of Jozadak, and his brethren the priests, and Zerubbabel the son of Shealtiel, and his brethren, and builded the altar of the God of Israel, to offer burnt offerings thereon, as *it is* written in the law of Moses the man of God. 6 From the first day of the seventh month began they to offer burnt offerings unto the LORD. But the foundation of the temple of the LORD was not *yet* laid.

Ezra vi. 18 And they set the priests in their divisions, and the Levites in their courses, for the service of God, which *is* at Jerusalem; as it is written in the book of Moses.

Neh. i. 7, 8.—7 We have dealt very corruptly against thee, and have not kept the commandments, nor the statutes, nor the judgments, which thou commandedst thy servant Moses. 8 Remember, I beseech thee, the word that thou commandedst thy servant Moses, saying, *if* ye transgress, I will scatter you abroad among the nations.

Neh. viii. 1, 14, 15.—1 And all the people gathered themselves together as one man into the street that *was* before the water gate; and they spake unto Ezra the scribe to bring the book of the law of Moses, which the LORD had commanded to Israel. 14 And they found written in the law which the LORD had commanded



by Moses, that the children of Israel should dwell in booths in the feast of the seventh month: 15 And that they should publish and proclaim in all their cities, and in Jerusalem, saying, Go forth unto to the mount, and fetch olive branches, and pine branches, and myrtle branches, and palm branches, and branches of thick trees, to make booths, as *it is* written.

Neh. x. 29 to 39.—29 They clave to their brethren, their nobles, and entered into a curse, and into an oath, to walk in God's law, which was given by Moses the servant of God, and to observe and do all the commandments of the LORD our Lord, and his judgments and his statutes; 30 And that we would not give our daughters unto the people of the land, nor take their daughters for our sons: 31 And *if* the people of the land bring ware or any victuals on the sabbath day to sell, *that* we would not buy it of them on the sabbath, or on the holy day: and *that* we would leave the seventh year, and the exaction of every debt. 32 Also we made ordinances for us, to charge ourselves yearly with the third part of a shekel for the service of the house of our God; 33 For the shewbread, and for the continual meat offering, and for the continual burnt offering, of the sabbaths, of the new moons, for the set feasts, and for the holy *things*, and for the sin offerings to make an atonement for Israel, and *for* all the work of the house of our God. 34 And we cast the lots among the priests, the Levites, and the people, for the wood offering, to bring *it* into the house of our God, after the houses of our fathers, at times appointed year by year, to burn upon the altar of the LORD our God, as *it is* written in the law: 35 And to bring the firstfruits of our ground, and the firstfruits of all fruit of all trees, year by year, unto the house of the LORD: 36 Also the firstborn of our sons, and of our cattle, as *it is* written in the law, and the firstlings of our herds and of our flocks, to bring to the house of our God, unto the priests that minister in the house of our God: 37 And *that* we should bring the firstfruits of our dough, and our offerings, and the

fruit of all manner of trees, of wine and of oil, unto the priests, to the chambers of the house of our God; and the tithes of our ground unto the Levites, that the same Levites might have the tithes in all the cities of our tillage. 38 And the priest the son of Aaron shall be with the Levites, when the Levites take tithes: and the Levites shall bring up the tithe of the tithes unto the house of our God, to the chambers, into the treasure house. 39 For the children of Israel and the children of Levi shall bring the offering of the corn, of the new wine, and the oil, unto the chambers, where *are* the vessels of the sanctuary, and the priests that minister, and the porters, and the singers: and we will not forsake the house of our God.

Neh. xiii. 1 On that day they read in the book of Moses in the audience of people; and therein was found written, that the Ammonite and the Moabite should not come into the congregation of God for ever.

1 Chron. vi. 49 But Aaron and his sons offered upon the altar of the burnt offering, and on the altar of incense, *and were appointed* for all the work of the *place* most holy, and to make an atonement for Israel, according to all that Moses the servant of God had commanded.

Dan. ix. 11, 13.--11 Yea, all Israel have transgressed thy law, even by departing, that they might not obey thy voice; therefore the curse is poured upon us, and the oath that *is* written in the law of Moses the servant of God, because we have sinned against him. 13 *As it is* written in the law of Moses, all this evil is come upon us: yet made we not our prayer before the LORD our God, that we might turn from our iniquities, and understand thy truth.

Matt. xix. 7, 9.—7 They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away? 8 He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so.



Mk. vii. 10. For Moses said, Honour thy father and thy mother ; and, Whoso curseth father or mother, let him die the death :

Luke xxiv. 27, 44.—27 And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself. 44 And he said unto them, These *are* the words which I spake unto you while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and *in* the prophets, and *in* the psalms, concerning me.

Luke xx. 28, 37.—28 Saying, Master, Moses wrote unto us, If any man's brother die, leaving a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother. 37 Now that the dead are raised, even Moses showed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob.

John i. 45. Philip findeth Nathaneal, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph.

John v. 45 to 47.—45 Do not think that I will accuse you to the Father : there is *one* that accuseth you, *even* Moses, in whom ye trust. 46 For had ye believed Moses, ye would have believed me : for he wrote of me. 47 But if ye believe not his writings, how shall ye believe my words ?

John vii. 19, 23.—19 Did not Moses give you the law, and *yet* none of you keepeth the law ? Why go ye about to kill me ? 23 If a man on the sabbath day receive circumcision, that the law of Moses should not be broken ; are ye angry at me, because I have made a man every whit whole on the sabbath day ?

Romans x. 19. But I say, Did not Israel know ? First Moses saith, I will provoke you to jealousy by *them that are* no people, *and* by a foolish nation I will anger you.

Acts iii. 22. For Moses truly said unto the fathers, A Prophet shall the Lord your God raise up

unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you.

Acts vii. 37, 38.—37 This is that Moses, which said unto the children of Israel, A Prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear. 38 This is he, that was in the church in the wilderness with the angel which spake to him in the mount Sina, and *with* our fathers: who received the lively oracles to give unto us:

Acts xv. 21. For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day.

Matt. xii. 17, 18.—17 That it might be fulfilled which was spoken by Esaias the prophet, saying, 18 Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my Spirit upon him, and he shall shew judgment to the Gentiles.

Luke iii. 4.—As it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

Luke iv. 17, 18.—17 And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, 18 The Spirit of the Lord *is* upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised.

John xii. 38, 41.—38 That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed? 41 These things said Esaias, when he saw his glory, and spake of him.

Rom. x. 16, 20.—16 But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report? 20 But Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me.



These statements are contrary to our Standards, Confession of Faith, Chap. I., Secs. VIII., IX.

VIII. The Old Testament in Hebrew, (which was the native language of the people of God of old,) and the New Testament in Greek, (which at the time of the writing of it was most generally known to the nations,) being immediately inspired by God, and by his singular care and providence, kept pure in all ages, are therefore authentic; so as in all controversies of religion the church is finally to appeal unto them. But because these original tongues are not known to all the people of God who have right unto, and interest in the Scriptures, and are commanded, in the fear of God, to read and search them, therefore they are to be translated into the vulgar language of every nation unto which they come, that the word of God dwelling plentifully in all, they may worship him in an acceptable manner, and through patience and comfort of the Scriptures may have hope.

IX. The infallible rule of interpretation of Scripture is the Scripture itself; and therefore, when there is a question about the true and full sense of any scripture, (which is not manifold, but one,) it may be searched and known by other places that speak more clearly.

#### *SPECIFICATION VII.*

Dr. Briggs teaches that predictive prophecy has been reversed by history, and that much of it has not and never can be fulfilled.

#### INAUGURAL ADDRESS.

Page 38, "Another barrier to the Bible has been the interpretation put upon *Predictive Prophecy*, making it a sort of history before the time, and looking anxiously for the fulfillment of the details of Biblical prediction. Kuenen has shown that if we insist upon the fulfillment of the details of the predictive prophecy of the Old Testament, many of these predictions have been reversed

by history; and the great body of the Messianic prediction has not only never been fulfilled, but cannot now be fulfilled, for the reason that its own time has passed forever."

These statements are contrary to the Scriptures :

Ps. cv. 8. He hath remembered his covenant for ever, the word *which* he commanded to a thousand generations.

Matt. ii. 5, 6, 17, 18, 23.—5 And they said unto him, In Bethlehem of Judea: for thus it is written by the prophet, 6 And thou Bethlehem, *in* the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel. 17 Then was fulfilled that which was spoken by Jeremy the prophet, saying, 18 In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping *for* her children, and would not be comforted, because they are not. 23 And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.

Matt. v. 17, 18.—17 Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. 18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

Matt. xxi. 4, 5.—4 All this was done, that it might be fulfilled which was spoken by the prophet, saying, 5 Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.

Matt. xxiv. 15. When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand.)

Dan. xii. 11. And from the time *that* the daily *sacrifice* shall be taken away, and the abomination that



maketh desolate set up, *there shall be* a thousand two hundred and ninety days.

Matt. iii. 3. For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

Matt. xxvi. 54, 56.—54 But how then shall the Scriptures be fulfilled, that thus it must be? 56 But all this was done, that the Scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled.

Matt. xxvii. 9, 35.—9 Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value; 35 And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots.

Mark xv. 28. And the Scripture was fulfilled, which saith, And he was numbered with the transgressors.

Luke iv. 21. And he began to say unto them, This day is this Scripture fulfilled in your ears.

Luke xvi. 17. And it is easier for heaven and earth to pass, than one tittle of the law to fail.

Luke xviii. 31. Then he took *unto him* the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished.

Luke xxi. 22. For these be the days of vengeance, that all things which are written may be fulfilled.

Luke xxiv. 26, 27, 44.—26 Ought not Christ to have suffered these things, and to enter into his glory? 27 And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself. 44 And he said unto them, These *are* the words which I spake unto you, while I was yet with

you, that all things must be fulfilled, which were written in the law of Moses, and *in* the prophets, and *in* the psalms, concerning me.

John xviii. 32. That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die.

John xix. 24. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the Scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did.

John xii. 16. These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and *that* they had done these things unto him.

1 Pet. i. 10, 11.—10 Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace *that should come* unto you: 11 Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.

Act. iii. 18. But those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled.

2 Pet. i. 19. We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the daystar arise in your hearts.

These statements are contrary to our Standards,  
Confession of Faith, Chap. I., Secs. IV., V.

IV. The authority of the Holy Scripture, for which it ought to be believed and obeyed, dependeth not upon the testimony of any man or church, but wholly upon God, (who is truth itself,) the author thereof; and therefore it is to be received, because it is the word of God.

V. We may be moved and induced by the testimony of the church to an high and reverent esteem for the



Holy Scripture; and the heavenliness of the matter, the efficacy of the doctrine, the majesty of the style, the consent of all the parts, the scope of the whole, (which is to give all glory to God,) the full discovery it makes of the only way of man's salvation, the many other incomparable excellencies, and the entire perfection thereof, are arguments whereby it doth abundantly evidence itself to be the word of God; yet, notwithstanding, our full persuasion and assurance of the infallible truth, and divine authority thereof, is from the inward work of the Holy Spirit, bearing witness by and with the word in our hearts.

Shorter Catechism, 4.

Q. 4. *What is GOD?*

A. God is a Spirit, infinite, eternal, and unchangeable, in his being, wisdom, power, holiness, justice, goodness, and truth.

## CHARGE II.

The Presbyterian Church in the United States of America charges the Reverend Charles A. Briggs, D.D., being a Minister of the Presbyterian Church and a member of the Presbytery of New York, with teaching a doctrine of the character, state and sanctification of believers after death, which irreconcilably conflicts with and is contrary to the Holy Scriptures and the Standards of the Presbyterian Church.

### *SPECIFICATION.*

In the said inaugural address, delivered, published, extensively circulated and republished as above described, Dr. Briggs teaches as follows:

### INAUGURAL ADDRESS.

Pages 53, 54, 55, "Another fault of Protestant theology is in its limitation of the process of redemption to this world, and its neglect of those vast periods of time which have elapsed for most men in the Middle State

between death and the resurrection. The Roman Catholic Church is firmer here, though it smears the Biblical doctrine with not a few hurtful errors. The reaction against this limitation, as seen in the theory of second probation, is not surprising. I do not find this doctrine in the Bible, but I do find in the Bible the doctrine of a Middle State of conscious higher life in the communion with Christ and the multitude of the departed of all ages; and of the necessity of entire sanctification, in order that the work of redemption may be completed. There is no authority in the Scriptures, or in the creeds of Christendom, for the doctrine of immediate sanctification at death. The only sanctification known to experience, to Christian orthodoxy, and to the Bible, is progressive sanctification. Progressive sanctification after death, is the doctrine of the Bible and the Church; and it is of vast importance in our times that we should understand it, and live in accordance with it. The bugbear of a judgment immediately after death, and the illusion of a magical transformation in the dying hour should be banished from the world. They are conceits derived from the Ethnic religions, and without basis in the Bible or Christian experience as expressed in the symbols of the Church. The former makes death a terror to the best of men, the latter makes human life and experience of no effect; and both cut the nerves of Christian activity and striving after sanctification. Renouncing them as hurtful, unchristian errors, we look with hope and joy for the continuation of the processes of grace, and the wonders of redemption in the company of the blessed, to which the faithful are all hastening."

Inaugural Address, Appendix, 2d ed., pages 107, 108, "Sanctification has two sides—a negative and a positive—mortification and vivification; the former is manward, the latter is Godward. Believers who enter the middle state enter guiltless; they are pardoned and justified; they are mantled in the blood and righteousness of Christ; and nothing will be able to separate them from



His love. They are also delivered from all temptations such as spring from without, from the world and the devil. They are encircled with influences for good such as they have never enjoyed before. But they are still the same persons, with all the gifts and graces, and also the same habits of mind, disposition and temper they had when they left the world. Death destroys the body. It does not change the moral and religious nature of man. It is unpsychological and unethical to suppose that the character of the disembodied spirit will all be changed in the moment of death. It is the Manichean heresy to hold that sin belongs to the physical organization and is laid aside with the body. If this were so, how can any of our race carry their evil natures with them into the middle state and incur the punishment of their sins? The eternal punishment of a man whose evil nature has been stripped from him by death and left in the grave, is an absurdity. The Plymouth Brethren hold that there are two natures in the redeemed—the old man and the new. In accordance with such a theory, the old man might be cast off at death. But this is only a more subtile kind of Manicheism, which has ever been regarded as heretical. Sin, as our Saviour teaches, has its source in the heart—in the higher and immortal part of man. It is the work of sanctification to overcome sin in the higher nature.”

This doctrine is contrary to the Scripture :

John i. 29. The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world !

Luke xvi. 22, 26.—22 And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom : the rich man also died, and was buried ;  
26 And beside all this, between us and you there is a great gulf fixed : so that they which would pass from hence to you cannot ; neither can they pass to us, that *would come* from thence.

2 Cor. v. 1 to 10.—1 For we know that, if our earthly house of *this* tabernacle were dissolved, we have a

building of God, a house not made with hands, eternal in the heavens. 2 For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: 3 If so be that being clothed we shall not be found naked. 4 For we that are in *this* tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. 5 Now he that has wrought us for the selfsame thing *is* God, who also hath given unto us the earnest of the Spirit. 6 Therefore *we are* always confident, knowing that, whilst we are at home in the body, we are absent from the Lord: 7 (For we walk by faith, not by sight :) 8 We are confident, *I say*, and willing rather to be absent from the body, and to be present with the Lord. 9 Wherefore we labour, that, whether present or absent, we may be accepted of him. 10 For we must all appear before the judgment seat of Christ; that every one may receive the things *done* in *his* body, according to that he hath done, whether *it be* good or bad.

Matt. xxvi. 41.—41 Watch and pray, that ye enter not into temptation: the spirit indeed *is* willing, but the flesh *is* weak.

1 John iii. 2, 9, 10.—2 Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. 9 Whosoever is born of God doth not commit sin: for his seed remaineth in him: and he cannot commit sin, because he is born of God. 10 In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother.

1 Tim. iv. 7, 8.—7 But refuse profane and old wives' fables, and exercise thyself *rather* unto godliness. 8 For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.

Rev. iii. 4, 5.—4 Thou hast a few names even in Sar-



dis which have not defiled their garments; and they shall walk with me in white: for they are worthy. 5 He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.

Rev. vii. 9, 13, 14.—9 After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; 13 And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? 14 And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

Rev. xiv. 13. And I heard a voice from heaven saying unto me, Write, Blessed *are* the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.

Rev. xix. 8. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.

Heb. xii. 23. To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect.

Eph. v. 26, 27.—26 That he might sanctify and cleanse it with the washing of water by the word. 27 That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

1 Cor. xv. 51, 52.—51 Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, 52 In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

1 Thess. iv. 16, 17.—16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: 17 Then we which are alive *and* remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

Eph. iii. 15, 16.—15 Of whom the whole family in heaven and earth is named, 16 That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man.

This doctrine is contrary to our Standards,  
Confession of Faith, Chap. XXXII., Sec. I.

I. The bodies of men, after death, return to dust, and see corruption; but their souls (which neither die nor sleep), having an immortal subsistence, immediately return to God who gave them. The souls of the righteous, being then made perfect in holiness, are received into the highest heavens, where they behold the face of God in light and glory, waiting for the full redemption of their bodies: and the souls of the wicked are cast into hell, where they remain in torments and utter darkness, reserved to the judgment of the great day. Besides these two places for souls separated from their bodies, the Scripture acknowledgeth none.

Larger Catechism, 86.

*Q. 86. What is the communion in glory with Christ, which the members of the invisible church enjoy immediately after death?*

*A.* The communion in glory with Christ, which the members of the invisible church enjoy immediately after death, is in that their souls are then made perfect in holiness, and received into the highest heavens, where they behold the face of God in light and glory; waiting for the full redemption of their bodies, which even in death continue united to Christ, and rest in their graves as in their beds, till at the last day they be again united to their souls. Whereas the souls of the wicked



are at their death cast into hell, where they remain in torments and utter darkness; and their bodies kept in their graves as in their prisons, until the resurrection and judgment of the great day.

Shorter Catechism, 37.

*Q. 37. What benefit do believers receive from Christ at their death?*

*A.* The souls of believers are at their death made perfect in holiness, and do immediately pass into glory; and their bodies, being still united to Christ, do rest in their graves till the resurrection.

Your Committee recommend that in compliance with the provisions of Section 19 of the Book of Discipline, a copy of the charges and specifications be now served upon Dr. Briggs, and that a citation, signed in the name of the Presbytery by the Moderator or Clerk, be personally served upon Dr. Briggs, citing him to appear and plead to said charges and specifications at an early day.

All of which is respectfully submitted.

In behalf of the Committee,

G. W. F. BIRCH, *Chairman.*









